ciple, thus brings us to the same conclusion as that of the external relation, and leads us to trace up all the activity of the universe, to a Being who has Power in Himself. " Twice have I heard this, that power belongeth unto God."[31]

ART. V.—THE LIVING WRITERS WHO TREAT OF THE PRINCIPLES OF THE INDUCTIVE PHILOSOPHY. (PAGE 165.)

(1.) Sir John Herschel's discourse on the study of Natural Philosophy is admirable so far as it goes, but does not profess to discuss the philosophic principles of the Inductive Sciences.

(2.) We like the phrase by which M. Comte (see pp. 4, 105, 165, 240) designates his work, The Positive Philosophy, and every one is constrained to admire his penetrating intellect and his clear style. He professes to rear a philosophy of facts co-ordinated apart from abstractions, but he has overlooked a most important class of facts. He is willing to attend to the senses, but will not pay any regard to the consciousness; he assumes the existence of matter, but denies the existence of mind, except as a physiological process. He is the embodiment of the materialistic tendencies of his age and nation. He occupies very much the same position in this century as Hume did in the last, and Hobbes did in the previous one—differing, however, from them, as much as the nineteenth century differs from the eighteenth and the seventeenth. In mathematics and various branches of natural philosophy he displays great clearness and shrewdness; but, led by a spirit of haughty dogmatism, as unphilosophical as it is often profane, he errs palpably and egregiously in supposing that these sciences exhaust the whole of existence that can fall under our notice. According to his grand generalization, so lauded by his admirers, philosophy, in its early stages is theological, then metaphysical, and finally positive. In modern Europe it has reached, he supposes, this third stage—which is that of manhood—and so has superseded the two former stages of infancy and childhood, which have for ever passed away. This appears to us to be as rash a generalization as ever was made by any German theorist. When scientific inquiry commenced, a great number of topics had to be discussed at one and the same time; these were afterwards separated on the principle of the Division of Labour, which has acted as important a part in science, as in the advancement of national wealth. At first theology, metaphysics, and physics, and other sciences besides, were blended together, and then they came to be treated apart. There is merit in Comte's classification of the physical sciences, if not carried too far, as shewing how certain sciences came before others; but there may be sciences not only of matter but of mind, such as Psychology, Logics, Ethics, Metaphysics, &c. It argues great narrowness of mind, to suppose, that any one of the separate sciences, or sets of sciences, is entitled to supersede the others. Theology may be made as positive a science as any branch of physics, and if mind exists—as

consciousness declares—there may always be a positive psychological science. There should in every age be a theological, a metaphysical, and a physical philosophy. We should certainly like to see the other two made as positive as M. Comte has sought to make physical science.

(3.) Exactly the counterpart, in every respect, of the positive philosophy are the two works of Whewell on the History and the Philosophy of the Inductive Sciences, (see Review, pp. 107-111.) The great merit of the latter consists in showing that